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THE  
HONOURABLENESS  
OF  
MARRIAGE  
ADJUSTED and DEFENDED.

Together with  
Observations and Reflections relating to the  
Conduct of married Persons, in their peculiar Intimacies.

Of universal and perpetual Use,

AND

Of the highest Importance.

Especially necessary,

For those of a more than common Delicacy of Mind.

The Whole

Calculated to produce a greater Harmony be-  
tween each wedded Pair; and thereby to pro-  
mote the Happiness of the Marriage State.

In a Letter to a Friend.

Occasioned by an accidental Conversation on these  
Words, *Marriage is honourable in all, and the  
Bed undefiled: But Whoremongers and Adulterers  
God will Judge.* Heb. xiii. 4.

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L O N D O N:

Printed for J. Roberts in Warwick-Lane; and Sold  
by the Booksellers of London and Westminster.

( Price One Shilling. )



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Occasioned by an accidental Conversation on these  
Words, Marriage is dissolvable in all, and the  
Bed undefiled: But W. B. and A. B. are  
God will Judge. Heb. xiii. 4.

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L. O. W. D. O. V.  
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# THE PREFACE.

**T**HERE being some false and mischievous Sentiments relating to the Marriage State, which are so latent that they are scarce ever observed by those who entertain them and are actuated by them; and so disguis'd that when they are observ'd they are approv'd, and by that means are encouraged and fortified.

One Design of this Publication is to discover those Sentiments, that they may be known to subsist where they are, and to expose them that they may be known to be what they are, in order to their being treated according to their Nature and Tendency.

There are also some pernicious Practices, which do but too much obtain, to the great Abatement of conjugal Affection, the Increase of Variance and Strife, and sometimes to the Introduction of yet more direful Effects—and all this chiefly through inadvertence or mistake—for want of knowing or considering the Nature, Tendency and Consequence of such Procedure.—These, my Reader will find brought to the Light,



examined and condemned, that they may be avoided. In short, my Design is to prevent a Negligence and Indifference, and to promote a continual Freedom and Alacrity between married Persons in their peculiar Intimacies; that by such mutual Endearments the conjugal Affection may be preserv'd; which, unless it be so cherish'd will infallibly sicken and languish, if it do not dye.

Now as in this Undertaking I truly intend the Good of Mankind, have the Approbation of my own Mind after mature Deliberation, and that of several serious and intelligent Friends with whom I have advised upon this Occasion: I promise my self the Approbation of every unprejudiced, intelligent and considerate Reader.

I think I have sufficiently guarded against the just Imputation of Obscenity, by the Manner in which I have treated the Subject. Yet as I am aware some may be offended, that these secret Things should be openly mentioned, whatever Care be taken to preserve a Purity of Diction; because, pretty much the same Ideas will be rais'd in the Mind by a pure as would be by an impure Manner of Expression; it may therefore be necessary to say something by way of Apology.

I grant it is impossible to speak intelligibly of any Subject, without introducing the Idea of that Subject; and that it is not at all desirable to have many Ideas of this Sort introduced; to have our Minds much exercised about these Things.—Yet there are many Cases that compel us, to do that which is not desirable, that compel the most Chaste, and most Bashful, to submit to that which without the Necessity, would



would be very indecent, and very obscene; but the Necessity of the Case, and the Purity of the Intention, is esteemed by all the World a sufficient Apology.—And thus the Case stands with me.—The Particulars proposed to be remedied by this Tract, I apprehend to be very common, very hurtful, and yet very seldom thought of, (by the Parties offending I mean.) And I don't question but innumerable of them have been deep Sufferers by means of those Particulars, who have never once imagined at what Gap their Calamities came in. Nay such is the Nature of some Part of the Misconduct here cautioned against, that for the most Part when it is thought of, 'tis rather esteemed a Virtue, than a Vice. And should I see this Fire breaking out all around me, and hold my Peace, for fear of wakeing too hastily those who sleep in the Danger: or for fear of giving a transient Discomposure to some who are not concerned? When the House is on Fire, shall we forbear to throw Water on it, for fear that some who are passing by may catch Cold by having their Cloaths wetted? Or to speak in plain Terms, should I forbear to caution against a common, a great, and a lasting Evil, that People are not aware of, and one that is easily avoided when once it is perceived, meerly for fear of introducing Ideas, that may give some Degree of Uneasiness? Or for fear that some may have Inclinations stirred up within them for a little Time, which one would not chuse to excite? This would be a Conduct unworthy an understanding Man, a good Christian, or a good Neighbour. And those who would have it so, appear to me as one would do, who being with a great deal of Company a Hunting,  
should



should see a Lady thrown from her Horse, her Foot hanging in the Stirrup, and the Horse dragging her along to the eminent Hazard of her Life; and should however eagerly forbid every Gentleman from going near to her Assistance, for fear of a Breach of Modesty; for fear of introducing pernicious Ideas. Such a Precaution, so ill timed, would be very preposterous; and that even in the Opinion of the Lady herself.

This may suffice to shew the Necessity of this Undertaking (at least in the Author's Opinion) and the unreasonableness of being displeased with it. As to the Purity of my Intention, as none can judge of that but he who searcheth the Heart, to him I Appeal. He knows, that I have long carried about me a strong Perswasion that a publick Intimation of these Things would be a Benefit to Mankind; and that therefore as soon as I found the Accident mentioned in the Title Page would give me Occasion to do so, I form'd a Resolution accordingly. Having said thus much, more than would have been necessary if none were weak, and none were rash, I conclude this Apology with the Words of the late Reverend and learned Dr. Jeremy Taylor, who in a Case near a-kin to this has said — “ I  
 “ have used all the Care I could in the following  
 “ Periods, that I might neither be wanting to  
 “ assist those that need it, nor yet minister any  
 “ occasion of Fancy or vainer Thoughts to those  
 “ that need them not. If any Man shall snatch  
 “ the pure Taper from my Hand, and hold it  
 “ to the Devil, he will only burn his own  
 “ Fingers, but shall not rob me of the Reward  
 “ of my Care and good Intention.” Taylor's  
 Holy Living, p. 66.

The



## The P R E F A C E. v

The unmarried I would not advise to be my Readers. But such married Persons as shall find themselves inclined to throw this Pamphlet aside, through an Apprehension that the Reading it may defile a pure Mind; such I say may be assur'd their Fears are entirely groundless; and that there is the highest Probability of their being some of the very Persons for whose Sake it is published, and who above all others ought very diligently to read, and very seriously to weigh the Contents.

As for the Libertine, who is expected to make a Jest of the Gravity wherewith the Subject is treated, to him I have only this to say, viz. that they are truly worthy of Compassion, who cannot distinguish between the Use and the Abuse; who cannot discern that Nature (properly so called) and Religion are good Friends: Who are frantick enough to imagine that to become Religious, a Man must declare War against his five Senses.

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THE PREFACE

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THE  
HONOURABLENESS  
OF  
MARRIAGE  
*Adjusted and Defended.*

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Heb. xiii. 4.

*Marriage is honourable in all, and the Bed undefiled: But Whoremongers and Adulterers God will Judge.*

S I R,



S you were of Opinion the Text above cited was injured, by my saying in the little Conversation we had about it the other Day, that the Meaning was no more than this, *viz.* That it is no shame for any Man to marry. I have since turned it over in my Thoughts more then I had ever done before; and beg Leave  
B to



to communicate some Things that occur'd to my Mind upon that Occasion, as now perceiving we are all more concern'd in the Contents of it than is commonly observ'd.

THE Text we are about to consider stands by itself, alone, entirely independent; there is no Light into it to be collected from the Context: We must therefore take it as an entire Proposition, containing all the Author intended to communicate at that Time upon the Subject: And determine the Sense by what is found within itself.

HE mentions *Marriage*, and *the Bed of Marriage*, as the Subject of his *Approbation*, and *Defence*; Whoremongers and Adulterers he opposes to married Persons, and these are brought in as a Contrast, by Way of Illustration; that the *Dis honour* and *Pollution* of the latter, might shew to greater Advantage the *Honour and Purity* of the former.

ONE would wonder what should have been the Occasion of such a Sentence. For the Epistle is written to the *Hebrews*, a People who had been under the divine Tuition for many Ages; and who knew that Marriage had the Honour of being a divine Appointment, even in a State of Innocence; and that the Institution had this further Honour put upon it, that God himself joined the first Pair together in this Contract; and there does not appear in all their History, any Thing that would lead one to think they stood in Need of such a Declaration. But when I consider that this Epistle was written more immediately to those *Hebrews* who had received the Gospel, which is in some respects



a more exalted and spiritual Dispensation, than that which they forsook to embrace it; I find myself inclined to believe, that some of those good People began to carry Matters too far, and in Particular to entertain superstitious Notions about Celibacy and Marriage, thinking too *highly* of the one, and too *meanly* of the other; as we know many have done since. But whether this was the Occasion of writing this Sentence or not, before it is of great Use to suppress the Growth of such Notions whenever they spring up, and to direct our Judgment about these Matters at all Times.

By Marriage we might understand the *Contract*, whereby two Persons agree to become one Flesh. And by the *Bed* of Marriage, the *Contact*, whereby that Agreement is actually fulfilled; and these might be considered distinctly, apart from one another. But that would carry us too far, and appears to be contrary to the Design of the Author; who does not mention Marriage as opposed to single Life, but to the promiscuous Conjunction of Persons who are not come into the Contract, which ought always to precede such Conjunction. Moreover the Contract which must be understood by the word Marriage, if it be considered as something distinct from the Bed, this Contract I say is not thought ill of by any but as it stands related to the Bed, and is always understood to be an Obligation to the Contact here meant by the Bed: The *Honour*, or *Dishonour* of the *Contract*, depending entirely upon the *Purity*, or *Defilement* of the *Contact*. If the



Contact be no Defilement, the Contract be-  
 sure is no Dishonour. As in all other Cases,  
 the Honour, or Dishonour of an Agreement,  
 depends entirely upon the Equity or Iniquity  
 of the Thing agreed to be performed.

THERE are some indeed who would per-  
 suade us that the Undeiledness of the Bed  
 is not here an affirmative Proposition; but a  
 Circumstance or Condition necessary to the  
 Honourableness of Marriage; and would have  
 the Sense to be the same, as if the Words  
 run thus, Marriage is honourable *where* the  
 Bed is undeiled.—But this is a Sense which  
 the copulative Word AND will not allow me  
 to admit, it never signifying an Exception  
 but always a Conjunction. — Moreover had  
 the Sense been as these Men would have it,  
 the Whole should have run thus — Marriage  
 is honourable where the Bed is undeiled;  
 but those who defile it God will Judge;  
 whereas that which immediately follows the  
 Word undeiled, is, Whoremongers and  
 Adulterers God will Judge. — Whereby it  
 appears that the Things considered in Oppo-  
 sition to one another, are not the different  
 Actings of different Persons within the Con-  
 tract, whereby some are *deiled*, and some  
*undeiled*; no, but the Actings of some Per-  
 sons *within*, and other some *without* the Con-  
 tract, the former *approved*, the latter *condemn-*  
*ed*. — Therefore the Sense must be this, name-  
 ly, that Marriage is honourable because *the*  
*very Bed*, the only Part of Marriage esteem-  
 ed dishonourable by the most enthusiastick  
 Biggot upon Earth, *even this itself* is unde-  
 ileid.

Waving



Waving therefore any unnecessary Enlargement or needless Distinction, you may please to consider the term Marriage in the Text, not as meaning the *Contract* whereby two Persons agree to become one Flesh, but the *Contact* whereby that Agreement is actually fulfilled.

THE second Clause of the Verse testifies in plain Terms what it was of Marriage the Author had under Consideration, *viz.* the Bed. *The Marriage Bed* says he is *undefiled*. The Bed of Whoremongers and Adulterers indeed is unclean, abominable, detestable, and God will Judge those that wallow in it.

MARRIAGE here does not stand opposed to *single Life* but to *licentious Commerce*, and therefore must principally signify as above, not the *Contract*, but the *Contact*.

AGAIN, you'll please to observe, the Author's Intention appears to be, not to signify that *Wedlock* is more honourable than *single Life*, that Persons by marrying, attain a Degree of *positive Honour*, which they who continue unmarried do not attain; but to signify that Persons who live in a Course of *conjugal Communication*, according to a divine Appointment, that is after having enter'd into the Contract, — do shun a *positive Dishonour*, which they who live in the Practice of *promiscuous Communication* rush into. For 'tis not the *unmarried*, (the Maiden, the Batchelor) that here stand opposed to the *married*, but the *Adulterer*, of whom it is said, a Wound and Dishonour shall he get, and his Reproach shall not be wiped away. (*Prov. vi. 33.*) The *Whore*, and the *Whoremonger*



*monger* of whom the Text says that God will Judge them. So that, to say nothing of the Author's Character as an inspired Writer, the Text appears to be neither more, nor less, than the solemn Declaration, of a wise and devout Man, that, though the promiscuous Conjunctions of Whoremongers and Adulterers, are debasing, and defiling; and they shall receive a suitable Recompence another Day: yet it is not at all below the *Dignity* of a *rational Nature*, nor does it at all *sully* the *Purity* of a *Christian Character*—for Male and Female to unite within the Bounds of a divine Limitation. For *Marriage* says he is *honourable in all, and the marriage Bed is undefiled: But Whoremongers and Adulterers God will Judge.*

I DON'T know whether you still think this too little for the Text to mean, but I am very well assur'd 'tis more than is constantly, and practically believ'd, and especially by Religious People. Does this surprize you? You will nevertheless presently see it to be true.

By some means or other it is come to pass, that there is a Degree of Shame often attending those Actions, which have their Spring in our original Composition, and whereby we serve our Generation according to the Will of God; and which therefore are, and must be as innocent and pure in their proper Place, as Eating or Breathing; Which strange Contradiction of *Nature* and *Notion* I should be glad to see well accounted for.

It is easy to say, there is a Church which teaches that Marriage is a State too Carnal for spiritual Men to come into. That those  
whose



whose Office obliges them to be more conversant in Religious Transactions than other People, should be cut off by a strict Prohibition, from all Commerce with the Female Sex.

THAT from such a Doctrine it seems very naturally to follow, that though for certain Reasons it be permitted to other Orders of Men to marry, and it is not quite Criminal for them to have their Wives, and their Wives to have them, yet it is a *Heroism in Religion* for both Sexes to suppress those Inclinations. That the married Life is somewhat less pure, and somewhat less honourable, than single Life. And that by how much the *Less* the Intercourse between a Man and his Wife is, and by how much the more *Insipid* it is, by so much the more they approach to the *Purity* and *Honour* of single Life.

I KNOW also that some Leaders of the People, Men of Eminence and Veneration in the Protestant World (who nevertheless in this Case serve to illustrate the superior Wisdom of him who has forbidden us to call any Man Father upon Earth (*Mat. xxiii. 9.*) Some of these I say have so far chimed in with the former, as to talk of *Inordinacy* and *Excess* within the Limitation, as (say they) a Man may be drunk with his own Wine. And some have been Vapourish enough to treat the whole Appetite with Contempt, and load it with Ignominy, affirming that all Inclinations of this Sort, beyond a narrow Verge which themselves have fix'd, are vile, corrupt, and to be suppress'd.



It is also easy to say that the *Stoicks*, who by many are esteemed the most venerable Sect among the Heathens, these declare roundly, that in the Pleasures of the Body there is something beneath the Dignity of humane Nature, and that therefore they ought to be despised and rejected. Of all which monastic, sickly, and extravagant Imaginations, you will find a full Confutation in the Sequel of this Discourse.

BOTH the Sorts of Divines abovementioned, may perhaps in their Stoickal Mood have copied after the Heathen Philosopher, without sufficiently consulting either *Nature* or *Scripture*. But how a Notion so *contradictory* to the Voice of *Nature*, and so *derogatory* to the manifest Benevolence of *its great Author*, come to be entertained by Men who were *Studious* of Nature, and had no other *Director*; and how Persons who have never seen, or are not at all influenced by any of these Writings, should come to be conscious to a secret Shame in this Case, where there has been no Transgression, is to me the great Unaccountable; unless I should say, that when at the great Revolt *true Religion* departed, *Superstition* stept into her Place. And I think it must be confessed that this Way of accounting for it receives some Countenance, from the following Consideration, *viz.* that while these Actions, which are really as *innocent and pure* as any others, (as I said) are often attended with a *Degree of Shame*, no one thinks it any Degree of Shame to put on *Rayment*, though every Thread of it is a Badge of our Departure from the Fountain of Purity and Felicity.



I would not however be understood to mean that these Actions may as innocently be done in the Presence of others,—or may as innocently be the Subject of common Conversation, as Eating, and Breathing, and other natural and necessary Actions may be : No, every one knows good Reason to the contrary. But I would have it understood, that *within the Bounds of a divine Limitation*, that is, within the Marriage Contract they are *fully as Innocent and Pure* as any other natural Actions. And if at any Time they are attended with *any Degree of Shame*, that Shame proceeds not from a *good* but from a *bad Principle* : And has not a *good*, but a *very bad* Tendency. As will abundantly appear from what I have farther to say in its proper Place. Nor would I be understood to insinuate that now in our present Condition it is a Shame to be cloathed. No, I have not forgot who made the first Pair, Coats of Skins and cloathed them (*Gen. iii. 21.*) But I mean to show that there is an Inconsistency in our Sense of Things, while we are apt in our Thoughts to joyn *Shame* to some, which have not the least Cause of Shame in them ; and are apt to think *honourably* of other some which rather carry cause of *Shame* than of *Honour* ; of which (you'll forgive me the Freedom) yourself perhaps may be an Example.

WERE you never conscious to what I may call a Kind of Immature, or imperfect Shame, somewhat like an inward Imputation of Carnality, upon perceiving Inclinations of this Sort to arise, though they terminated on no other Person than your own Wife ? Did you  
C never,



never, never after Gratifications of this Sort received, (though within the limited Bounds) hear a Kind of broken Whisper within, amounting to thus much,—these indeed are not *forbidden*, but they are *debasing* Delights?

DID you never know of any Persons who would have thought themselves unworthy to have attended the Solemnities of the Christian Worship, if they had been concerned in such a Transaction on the Dawn of the Christian Sabbath? This I take to be an Apprehension very common, but very erroneous, and very pernicious, big with many mischievous Consequences. That 'tis common I take for granted, that 'tis erroneous, &c. it is necessary I should prove; to which end you'll please to consider,

THERE is no particular Part of Time mentioned in our Rule of Action as improper but one, and of that I shall speak below—Inclination is the only Director here (*a*). And each married Person is to be directed in this Case, not by their own, but by the other's Inclination.—

THERE is a Benevolence due from the Husband to the Wife, called the *Duty* of Marriage, (*Exod.* xxi. 10.) and from the Wife to the Husband. If the Question be when is this Benevolence to be paid? The Answer is, that each Person is to pay, when the other Demands; and that the least Intimation

(*a*) Still admitting that Prohibition (*Lev.* xviii. 19) to have its Foundation in Nature, and to remain a perpetual Obligation.



should be deemed a Demand, (a) and should be answered without the least Delay or Reluctance, with all Freedom and Alacrity, (b) (always supposing there is no Want of Abi-

(a) If I might have Leave to suppose a Lady the Claimant, she would readily assent that the least Intimation is a legal Demand, &c. So that if we stand not on worse Terms with them, than they with us, what is here affirm'd must be acknowledg'd on both Sides.

(b) "Whomsoever I had married says Mr. B—the Word Command on my Side, and Obedience on hers, I would have blotted out of my Vocabulary. And for this Reason, as I should have thought it my Duty to have desir'd nothing of her that was not significant, reasonable or just; so had she been a Princess I should have expected, that she should have shewn no reluctance, uneasiness or doubt to oblige me at half a Word. *Pamela*, Vol. II, p. 317.

One would think, that to be made wellcome at ones own Table, were no very unreasonable Expectation:— And that it could be no very hard Task, for a Wife to let her Husband see that he is so. — But it must be highly criminal and provoking, for either of the Relations, to give the other the least Reason to suspect that they are not so. — I am very sensible there may be Circumstances with tender ailing Women especially, that may render it next to impossible for them to be so chearful, &c. as one would chuse to have them—but there can be no tollerable Reason given, why there should not be some Expression of Concern for such Circumstance — which Expression, though ever so sliite or short (if intelligible) will be taken in as good Part, and prove as obliging and endearing to every Man of common Humanity, as the absent Alacrity could be. — However, a gloomy Negligence that wears the Face of forbidding, should never take Place; but as much of the Chearful and Free as possible should always attend — so much at least, as may suffice to convince a Man that his Wife does not think much to oblige him. — And those Ladies especially, who are conscious that they would not have married any Gentleman without these Inclinations, in all Reason should be content to gratify them, and that in the most agreeable Manner in their Power, though it should not always be so thoroughly agreeable to themselves.



lity). For the Wife hath not Power of her own Body but the Husband, and the Husband hath not Power of his own Body but the Wife. And they are both directed not to defraud one the other, but to make good the Payment as above, excepting only when they both agree to stop Payment, just for so much Time, as may upon some very extraordinary Occasion, be necessary to spend in Fasting and Prayer. And as soon as ever that Time is elapsed, to come together again, lest Satan Tempt them for their Incontinency (1 Cor. viii. 3, 4, 5.)—Where you may please to take Notice, that a forbearing to render the Benevolence due, at any other Time than that allotted to Fasting and Prayer, is called a *defrauding* one the other. And an extending the Intermission beyond the Time actually employed in Fasting and Prayer, is so far from being laudable, that it is called *Incontinency*: And is cautioned against as what puts us in eminent Danger of special Temptation. So that I make no scruple to affirm, that on what Day soever it is proper to eat and to drink, on that Day it is also proper to pay, and to receive this Benevolence.

Thus the Apprehension of certain Days being improper for this Intercourse appears to be very erroneous; contrary to the whole Strain of an Apostolick Direction in the very Case. And the Mischievousness of it, is hinted at in the Conclusion, *viz.* that it exposes to special Temptation. He intimates there is great Danger, that what is not received at home, will be sought for abroad.—But what, you'll say is it at all likely that religious



religious Persons, because of a little Delay, should rush into a Procedure which they cannot but have in Abhorrence? You have seen Sir, that the Author of the Epistles to the *Corinthians*, thought it not safe for those he wrote to, to put it to the Tryal; and I suppose will not hesitate to come into his Opinion.—

Now as we are directed by the wisest of Men not to go by the Way that leads to the Harlot's House, — so it may be said, that married Persons are here directed to do whatever is in their Power, to foreclose the Way of the Harlot, — and the Way of the Adulterer. To leave no room for them.—

Those who are Apprehensive of Excess within the Limitation, as a Man may be Drunk with his own Wine, may please to consider, that if we were so framed as to lose the Power of swallowing as soon as we had eaten and drank sufficiently, then no Man could be a Glutton or a Drunkard. Therefore for my Part I confess I think it quite idle, ridiculous to talk of Excess here, and illustrate it by that Comparison.—We have a Direction in this very Case (from one to whom they need not be ashamed of giving the Precedency in Point of Wisdom) to *drink Water out of our own Cistern, and running Water out of our own Well.* And when should we drink but when we are a *Thirst*? And when should we cease but when our *Thirst* is appeas'd? And though one may apprehend Danger of getting drunk with *Wine*, the Danger vanishes when what we drink is *Water*. Indeed if a Man from an excessive Desire of drinking often,



often, that he may often receive the Pleasure that drinking gives him, will be exciting his Thirst by unnatural Methods, he may suffer in his Constitution by such Practises and drinking Water, perhaps near as much as by an Excess of Wine,—and will be equally criminal with a Drunkard.—But such (if there be any such) I look upon as Monsters, of which there are very few, and those not worthy to be reasoned with, as there is not the least Likelihood they should listen to reason, who are doing Violence to their very Flesh—their Case is quite out of the Question, which considers Mankind as it is in General.—I am pleading for no more than a free Gratification of those Desires, that spring up within us without any unnatural Provocations,—and these I never yet saw Reason to think could run to excess, between one Man and one Woman for any Continuance.—Indeed I believe it is pretty common for young Men, especially such as have liv'd soberly, have not taken the criminal Liberties which the looser Sort indulge, it is common for them upon their Marriage, to run into what, if it were to be continued, would be an Excess; but constant Experience shews that this is presently over. 'Tis like Running, or Wrestling, or any other violent Exercise; Nature cannot hold it long, but will soon return to Moderation of her own Accord.—And of this our austere Writers seem to have been aware, in that they have (as far as I have seen) pass'd the Case over in Silence, though it be the only Excess, I could ever see Reason to apprehend mankind in General, were liable to  
within



within the Limitation. And accordingly to prevent our *coveting* that which is *another's*, which is intimated to be the only Danger here, we are directed to *satisfy* ourselves *at all Times* (a) with that which is *our own*. To be *ra-  
vish'd* always with the Love of our own Wives, Prov. v. 15. 19. 20. And this Tallies exactly with the Sense of our Apostle, To avoid Fornication, says he, *let every Man have his own Wife, and every Woman her own Husband*. And when ye are married, don't play the Fool and render the Remedy ineffectual by any superstitious Abstinence, but *let the Husband render unto the Wife due Benevolence, likewise also the Wife unto the Husband* (1 Cor. vii. 2. 3.) — that Satan Tempt you not for your Incontinency.

ANOTHER evil Consequence of the defrauding abovementioned is, the great Discomposure which a neglecting to make immediate Payment throws the Person's Mind into, whose Motion is rejected. Which I chuse to exemplify by relating a Case well

(a) Still understanding those Times excepted, which Nature herself has excepted, and which I believe are very rarely broken in upon. They are mentioned Lev. 18, 19, and 20. 18. and 12. 2. 4.

These may be called Seasons of Nature's Retirement, whereinto if any do intrude they cannot be Innocent — but because this would rather be an Instance of something done out of *Season*, than out of *Measure*, I cannot suppose this to be meant by Excess. — Suppose a Man had been a Journey, and finding Nature in this Condition at his coming Home, should nevertheless insist upon an Admission, here would be as I said a criminal Intrusion, but not properly an Excess; somewhat done out of Season but not out of Measure. —

known



known to have happen'd in the County of *Warwick* about — Years since.

THERE then lived a young Couple of some Eminence for their Rank and Character. The Gentleman's Motion being lightly rejected one Morning by his Lady, upon Account of its being as she thought somewhat unseasonable, he withdrew into an other Room, and with a Razor, immediately disabled himself from ever making a like Demand for the future: Which Wound, together with the Shame, the Confusion, &c. consequent upon it, were the Cause of his Death — this Affliction, together with the Consideration of the Share she had in it, threw the Lady into a Disorder that brought her to the Grave in a very short Time after. All that I mean to shew by this Case is, that not to have our Motion accepted, when, and where, we have a Right to expect that it should, will certainly produce a very great Emotion within. And if it was capable of carrying a Person so great a Length as in the Case before us, before it must have the greatest Tendency to abate the conjugal Affection, and if it be often repeated will most certainly extinguish it; though the defrauded Person through an obstinate Adherence to the Rules of Virtue, should not seek abroad, what ought to be paid him at home. — The Case is equally applicable to the Husband or the Wife. —

THERE is another Case that came within my own Knowledge, which though it do not relate to the *Time* but to the *Manner* of Payment, may yet properly enough come in here. This Case indeed gave me the first Intima-  
tions



tions of those Things I am now communicating, though I have more and more seen the Necessity of communicating them, from several Cases, which from Time to Time have since come to my Knowledge. The Persons concerned were my intimate Acquaintance, and are dead several Years since. One Day that I was to visit this Gentleman in his last Illness, and we were quite alone, my dear Friend “ says he, taking me by the Hand, I “ have somewhat that lies very heavy upon “ my Mind, pray give me leave to communicate it, but how shall I disclose such a “ Scene? Yet I must, my late Wife says he “ you knew very well, and have been conversant enough in the Family to know, “ that in many Things she excelled her “ Neighbours; you knew also the Peace, “ and the seeming Harmony we lived in, “ and yet alas, I have been the Cause of her “ Death, and she of mine”! Here he was overcome, but as soon as he could recover himself he proceeded, “ When we were first “ married says he, no two Persons were ever “ more knit together in conjugal Affection “ than we — (those Seasons, of which one “ would not chuse to speak, but I must not “ now forbear,) those Seasons of Dalliance “ which should be peculiar to Man and Wife “ were equally agreeable to us both, for as “ each of us had an individual Pleasure, so “ each of us had an additional Pleasure in “ perceiving the other pleas’d. But after a “ few Years (I could never learn the Reason) “ she grew indifferent, and reserv’d; and tho’ “ she did not use to reject my Motion, yet “ the Manner of her Compliance was so cold



“ and negligent, (a) that the Return of those  
 “ Seasons were to me, more like the Return  
 “ of an Hour appointed to take a nauseous  
 “ Potion, than the agreeable Seasons they  
 “ had been. (b) Inſomuch that when Na-

(a) A rude and brutal Mind would perhaps have taken little Notice of this Difference of Behaviour, but my Friend's Delicacy could not fail being cut to the Quick by it.—

We'll ſuppoſe a Lady to be very fond of a boy'd Chicken, that not for the pleaſing her Palate only, but the Preſervation of her Health, the ſecuring her from an uneaſy and troubleſome Senſation to which ſhe was ſubject, it was neceſſary ſhe ſhould frequently make a Meal of this Kind of Food ; but that Things were ſo circumſtanced that ſhe could never have one, but when her Husband would go to Market to buy it.—We'll ſay he did never reſuſe to buy her a Chicken whenever ſhe deſired him — but yet, if the Weather was a little Colder, or a little Hotter than ordinary, if it rain'd, or any other Circumſtance happened to make it not altogether agreeable to him to go, he would expreſs a backwardneſs, and appear to be in ſome Degree diſpleaſed about it, and in ſhort, neither in the Buying, nor the Eating, expreſs any Satisfaction, but rather the contrary : — It would undoubtedly be to this Lady matter of great Uneaſineſs, — and it would be impoſſible in this Caſe for her to maintain ſuch an Affection for him, or ſuch an obliging Carriage toward him in her general Conduct, as if he did not diſguſt her by ſuch a Proceeding, however deſerving he might be in all other Reſpects. Whoever will be at the Trouble ſeriouſly to weigh this Caſe as really ſubſiſting, will at once ſee the Nature, the Tendency, and neceſſary Conſequence of their Conduct, (whatever be the Cauſe of it) whoſe Compliance is not attended with ſome Expreſſion of Satisfaction, but rather the contrary.

(b) ——— Who can enjoy alone,  
 Or all enjbying, what Contentment find ?

*Milton's Paradise Loſt, Book 8. Line 365.*

————— true Delight  
 ———— muſt be mutual in Proportion due  
 Given and received ; but in Diſparity  
 The one Intenſe, the other ſtill Remiſs  
 Cannot well ſuit with either.

*Book 8. Line 384.*

“ ture



“ ture prompted, these Circumstances forbid  
 “ my Access. This was a Spring of conti-  
 “ nual uneasiness, for though I had married,  
 “ yet I burned.—I must however do her Me-  
 “ mory the Justice to say, that notwithstand-  
 “ ing what I am now complaining of, she  
 “ gave such continual Testimonies of un-  
 “ feigned Affection, that I could never en-  
 “ tertain the least Suspicion, of its proceed-  
 “ ing from an Abatement of Tenderneſs to  
 “ me. Things being in this Situation, I  
 “ ſometimes thought of ſpeaking to her about  
 “ it, but found the Caſe ſuch that I could  
 “ not bring my ſelf to that.—Yet at length,  
 “ after ſome Years Endurance I reſolv’d,  
 “ and accordingly did write, and give her  
 “ an expoſtulatory Letter. — She was diſ-  
 “ pleas’d,—knew not what I would have her  
 “ do,—thought I had no cauſe to complain,  
 “ ſeeing ſhe never refus’d, &c. — this gave  
 “ me a freſh Shock, — doubled my Vexati-  
 “ on, — and forced me often to wiſh, that  
 “ it ceaſed to be with me after the Manner  
 “ of Men. — But theſe were vain wiſhes, I  
 “ carried about me a continual Fire, — yet  
 “ could never break through the forbiddings  
 “ of her Behaviour but when that Fire was  
 “ exorbitant. Under theſe Circumſtances I  
 “ fell into the Company of one of thoſe who  
 “ are but too well ſkill’d in the Art of Al-  
 “ lurement, and fell into her Snare — *then*  
 “ *did a Dart ſtrike through my Liver* (Prov.  
 “ vii. 23.) — and before I knew my own  
 “ Caſe, it became my Wives, — this was the  
 “ Cauſe of her Death, and will ſhortly make  
 “ my Children Orphans” — here he ſunk  
 D 2 again—



again—those that attended were call'd in, and by proper Applications he revived. And when he had recovered Strength enough to continue his Discourse, his Nurse was order'd to withdraw, and he began to speak of the distressed State these Things had brought his Mind into. Of which I mean not to make any present mention. All I shall say here by way of Remark is, That if a Lady could certainly know her Husband would never fall, as this Gentleman did, yet she must be void, not of all *conjugal Affection* only, but of all *common Humanity*, who could be content, that her Husband's Life should be such as this Gentleman's was,—who would not be at some trouble—do some little Violence to herself, (if need were) to give a better Reception than he met with.

THE general Case considered in the last Paragraph, that is the Case of those who think some particular Parts of Time improper, &c. will include theirs also, of whom no doubt you have heard, who have been weak enough to think, the Intercourse between Husband and Wife should cease, as soon as she is known to be Pregnant: Because all that has been said of Marriage as a Remedy against Fornication, stands in full force against this Mistake. — Yet because I have lately read, a Treatise published in *London* about Fourteen Years ago, whose Author is of this Opinion, and has endeavoured to maintain it with many Words, and great Violence; — has been very profuse of opprobrious Epithets upon the contrary Practice; such as odious, and filthy, matrimonial Adultery, most abominable



minable Pollution — the Effect of raging Desires, vicious Cravings, scandalous Appetites, and many such like. And in all this so confident, as to affirm that nothing can be said against him; and because if a Lady happens to entertain this Sentiment, she will consequently attempt to conduct herself accordingly. But if her Husband be of another Opinion, this will become matter of Contention between them; and of great Inconvenience to him, and Danger to them both if she persist.— And if she be compelled to yield to his Inclination notwithstanding her different Sentiment, her Compliance with what she esteems a Wickedness, must be matter of great Uneasiness to her — And the Manner of her Compliance under these Circumstances in all likelihood will be very offensive to him.— She on one Hand will consider herself as violated by her nearest Relation. — He on the other Hand will see himself driven to the Necessity of taking as it were by Force, that which is his own, of being a Trespasser upon his own Ground, a very Ravisher of his own Wife.— And thus will there be a Fire kindled that cannot fail to burn up every agreeable and pleasing Sensation between them. Now as this Variance stands directly opposed to that Harmony, which I intend to promote by this Undertaking, it is absolutely necessary that I should consider what this Author has said distinctly, and shew his Mistake. — But as the doing it in this Place would be too great an Interruption to the Thread of my Discourse, I reserve that to the Conclusion



tion by way of Appendix; and proceed now to another Interrogatory.

Do you think our Wives did never conceal their Inclinations to, or their pleasedness with such Transactions, from a Kind of imperfect Shame to acknowledge them? (Such as that mentioned in the first Interrogatory) Do you think they (our Wives I mean, whose Inclinations this Way I take to be much less than our own) do you apprehend I say, that they did never think us more addicted to this Commerce, than was altogether becoming wise and religious Persons? Do you not think that such a Kind of Persuasion may have been the Cause, that they have not always receiv'd us with that Alacrity, which we always desire they should do? And that notwithstanding the Reality of their Affection for us, they have done so little to shew themselves well pleas'd, with the Power they have to please us this Way?—

Now what is all this but to say that Marriage is *not honourable*, nor the Bed (wholly) *undefiled*? What is it but to say that there is somewhat in such Inclinations that it is a *Shame to own*? That it is *shameful*, at least in some small Degree, to *seek*, or to *obtain* such carnal Delight? That having so much of the *Brute* in it, it must needs be somewhat *debasing*; that if it be not below the Dignity of a *Man*, a *Woman*, yet sure 'tis beneath the *Spirituality* to which *Christians* should aspire? But how common soever these Sentiments,—and whatever disguise of Spirituality or Devotion they may appear in, you see by what has been said, they stand  
in



in direct Opposition to a divine Revelation. *Superstition* indeed may, but *Religion* does not, cannot, give such an Idea of Enjoyments which are not *tollered* only in married Persons, but are *enjoyed* as what *ought* to be *given* and *received* between them. As you have seen in the two Passages quoted above, *viz.* *Exod.* xxi. 9, 10, 11. and *1 Cor.* vii. 3. of which Passages I would here make these further Remarks, *viz.* That the first of them is a divine Law given by the Hand of *Moses*, concerning Women Servants; which you know Sir, were under that Dispensation allowed to be bought and sold.—This Law supposes that after a Man had purchased a young Woman with his Money, he might have an Inclination to make her his Wife—Or to give her to his Son, to be his Wife—And in this latter Case says—If he have betrothed her unto his Son, he shall deal with her after the Manner of Daughters — If he (that is the Son) take him another Wife; her Food, her Rayment, and her Duty of Marriage shall he not *diminish*. —And if he do not these three unto her, then *shall she go out free without Money* — and the latter of the two Passages, requires the Husband to render a Benevolence unto the Wife: And likewise also requires the Wife to render a Benevolence to the Husband, as what is *DUE* from each to the other — 'Tis a mutual Debt between them which they are enjoyn'd to pay — And therefore these Communications must be honourable, that is *innocent* and *pure*, and every Inclination in us to think otherwise, is so far an Affront to the sacred Pages.

HAVING



HAVING prov'd that the Sentiments I am endeavouring to expose are opposite to a divine Revelation, I now proceed to shew that they are equally opposite to the divine Intention and Constitution of Things in the Formation of the World.

It demonstrates a *Wisdom*, as well as a *Power* that is altogether peculiar to the great Author of all Things, that he has woven into our Frame an Inclination, that actually carries the whole Nature in every Age, to pursue the Measures by which he hath chosen to People the World. But 'tis an eminent Display of the *Kindness*, the *Good-will* of our common Parent, so to order our Frame that by following that Inclination we should attain Delight. By this Disposition of Things (to speak of him after the Manner of Men) it appears that he is pleas'd (even) with (this) our Pleasure.—Had it been more pleasing to him that we should *not have* than that we *should have* this kind of Delight, he would have fram'd us without a Power to produce it; for you know Sir, our Parts and Powers, our Faculties and Perceptions, were not given at Random, but with particular Intention.

No doubt but it was in his Power to have made this Inclination as prevalent upon us as it *now is*, and our following it as effectually to answer his purpose of peopleing the World as it *now does*, without making it productive of what it now yields to us. And had he been less Bountiful so he would. For whatever we may imagine in the Excess of our ignorant Wisdom, or our extravagantly



gantly refined Notions of Spirituality and Devotion, these Delights are no otherwise contemptible, than Life itself is contemptible: That is in Comparison with somewhat that is much more valuable. Thus indeed every wise and good Man contemns his Life, in Comparison with the Well-fare of a Nation. Yet he is neither Wise nor Good that does not value his Life, or that is not careful to preserve it. Nor is he Wise or Good as he should be, who has not this Delight in proper Estimation, because he is Wise and Good above Measure, who is the Author and the Giver of it.

I believe it is a very rare Thing for Persons to admire and to acknowledge the Goodness, the Kindness of God, in that he has made the Actions of Eating and Drinking pleasant to us. — To be thankful for Meat and Drink, &c. as what is necessary to preserve Life and Health, is what comes within the Experience of every serious Person. But to consider the divine Goodness in that he has so ordered our Frame that the Actions of Eating and Drinking, which are necessary to preserve our Life, should be a Part of the Happiness of that Life, is not so common a Thing: Though this particular Instance of his Goodness, is what we are more frequently partaking of than any other. But this *great*, this *extensive*, this *universal Benevolence* of our Maker, which is so abundantly display'd in these two grand Instances, is almost wholly overlook'd; and what is more, the former of these Instances is often counteracted, even by those who of all that Live, may perhaps



be justly esteem'd the most Assiduous to promote his Glory, and the most Abundant in uttering his Praise. Strange, unaccountable Blindness and Stupidity, not to perceive that, which not ourselves only, but every living Creature declares! Surprising Instance, that the Light that is in us is Darkness! Were there with us proper Reflections upon his Works and Ways, and was there a proper Correspondence between his Dealings with us, and our Behaviour toward him, these eminent *Operations of his Hand* would be more *noted, admired and praised*. Were we Wise indeed, we should be far from condemning any Instance of his Goodness, (a) or thinking it beneath us to partake of what his Bounty bestows. And seeing he is pleas'd to give Pleasure to us, did we truly, understandingly, and universally imitate our Maker, there is none of us to whom it would not be a pleasing Reflexion, to consider ourselves capable of yielding such Delight to another. None of us but would gladly embrace every

(a) Superiors that confer Benefits always expect (and with good Reason) an Esteem of the Benefit, proportion'd to its Value — a ready, though modest Reception — a free and chearful Use — as well as a grateful Acknowledgment — And accordingly, the People that were brought out of *Egypt*, and settled in *Canaan* by the Care and Kindness of their great Benefactor, were by him severely reprov'd, for that they had been wanting in Point of Chearfulness in the Use of what he had given. Because said he, thou servedst not the Lord thy God with *joyfulness*, and with *gladness* of Heart for the Abundance of all Things: Therefore shalt thou serve thine Enemies which the Lord thy God shall send against thee, in *Hunger* and in *Thirst*, and in *Nakedness*, and in *Want* of all Things, &c. *Deut. xxviii. 47, 48.*

proper



proper Opportunity, to express how well pleas'd we are ourselves, to give to another this Pleasure. Which Practice if our Females were Wise and Kind enough to come into, they would render themselves tenfold more precious to us than they are: And would do more to prevent our wandering in forbidden Paths, than all the rest of the World have in their Power to do. To which it behoves them to give diligent Attention, not only for their own sakes, or their Husband's sakes, but for Conscience sake, it being one principal Design of Marriage to prevent Fornication, as you have seen above: And they cannot be said to perform what is incumbent on them to this purpose, if they omit any Thing in their Power to render the Remedy effectual. As a Nurse who being directed to give a Medicine warm, would be greatly wanting in the Duty of her Place, though she did give the Medicine, if she gave it cold.

'Tis well known there are such Cautions used against taking Fire in Powder-mills, as would be ridiculous any where else. Now as this Inclination (it must be confess'd) has a greater Similitude to Gun-powder, both in aptitude to kindle, and extent of Consequence, than any other in human Nature, so it is but reasonable it should be watch'd over with a proportionable Degree of Exactness.—The cutting off every Occasion, even the least, and most distant Occasion of Wandering, is highly worthy the Attention of all married Persons.—And as that Physician in whom there appears the greatest Share of tender

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Concern



Concern for the Welfare of his Patient, will be sure to have the greatest Share of his Patient's Esteem and Affection : So the Lady that is thus Assiduous to do her utmost, for the Safety of him, who in this respect is her Patient, (because she is to apply to him a Remedy) cannot fail to shine in his Eyes, and reign in his Heart.—And this is not my Sentiment only, but that of my several Friends (as they declar'd to me) who have seen this Piece in Manuscript.

If in the benevolent Temper above-mentioned, *the Wives of our Youth would be to 'em as the loving Hind, and pleasant Roe, would satisfy 'em at all Times, and ravish 'em always with their Love, (Prov. v. 18, 19.)* they would take the most effectual Method to counterwork the abandoned Part of the Sex, and prevent their being *snared by the strange Woman, whose Lips drop as an Honeycomb, and whose Mouth is smoother than Oil (Prov. v. 3.)* — “ *My Bed* says she (kissing him she would *ensnare*) *my Bed shall delight your every Sense : — I have adorn'd it, I have perfum'd it, come let us take our fill of Love*” (Prov. vii. 13, 16, 17, 18.) — Instead of which Assiduity to heighten Delight, which the wise Man mentions as practis'd Abroad (I am sorry to say it) we have sometimes met with an Indifference at Home, that might extort from us his Complaint ; — Why this cold Meeting ? Why unkindly damp't my Ardour thus ? (a) An Indifference that has render'd those Seasons irksome, which our Frame

(a) Thompson's Agamemnon.



makes necessary, and which the Author of it has amply provided to make delighting (a). Which Conduct of our Wives (though they be sure are far from intending it) besides the Tendency that it has to extinguish every Spark of what may properly be called conjugal Affection, (b) and that wherever it obtains, it does undoubtedly produce Uneasinesses, Broyls and Contentions which appear to spring from other Causes. Besides all this I say, such a Conduct in our Wives becomes a Foyl to set off the false and fatal Allurements of their Rivals; and gives a double Force to *the fair Speech, whereby many have been made to yield, yea many strong Men have been slain; to the flattering of her Lips, whose End is bitter as Wormwood, sharp as a two edged Sword; whose Feet go down to Death, and whose Steps take hold on Hell* (Prov. vii. 21. 26. Cb. v. 4. 5.) For which Reasons I could wish this Letter were in the Hands of all the Wives in the Kingdom, and more especially those of a more than common delicacy of Mind or religiousness of Disposition. For it is one Property of either of these, to give a quicker Sensation, and greater Distate of whatever is indecent or obscene, than the more rude, unpolish'd, and prophane Part of Mankind

(a) See the Case related in Page 17, 18, 19, 20.

(b) As well may we expect that Fire should burn with a lively Glow, while we are pouring Water upon it, as that the conjugal Affection should live any otherwise than in a languishing Condition, where there is only a *meer* Admission of one another; where there is not some Degree of Satisfaction expressed, by that one of the two Mates who complies with the other's Motion.

have



have ; and though the Union of Persons within the Contract is perfectly decent and pure ; yet these Intimacies held by Persons not within the Contract, are the most Indecent and Obscene of any Actions. Now as it is only the Circumstance of being *within* or *without* the Contract, that renders the Action *clean* or *unclean*, it may easily come to pass, that the Impressions of Distaste may be applied to those Actions that are within the Contract ; which if they are, will have nearly the same Effect upon the Mind, as they should have when applied to those *without* the Contract. And thus a Delicacy of Mind, (whether Natural or acquired by a polite Education) and a religious Temper, which are Excellencies in themselves, are nevertheless apt to produce a Behaviour in some Degree suited to indecent and obscene, in a Case that is altogether decent and pure ; and therefore it is more necessary for Persons into whose Character these Excellencies enter than for others, to see these Things in a clear Light, and consider them in a distinct Manner. If there could be such a Person as a Lady possessed of all the Excellencies that are distributed to the whole Sex, with whom however no conjugal Commerce could be had, one might venture to affirm, that not one healthy young Gentleman of a Thousand, perhaps not one in Ten thousand of the most Temperate that live, would make her his Wife, unless it were among the Turks, where his having her would be no impediment to his having Twenty more if he pleas'd. Therefore the Conduct of the Ladies in this particular



ticular must be of high Consideration. But let not the Ladies imagine I think them only capable of offending in this particular. No I have known one Case (and 'tis very possible there may be many more) wherein the Husband was very blame-worthy — but it being such as it is impossible to relate without offending the Fair, (which is what I never do, so much as in the least Degree by Choice) I find my self compell'd to conceal it. However I may not forbear to say that the Obligation is equal on both Sides: So that whatever is said of one Sex, is applicable to the other with equal Propriety. Moreover if a Man has at any Time done, or said, any Thing that has a Tendency to render his Wife cautious of intimating her Desire, or expressing her Delight, lest it should be imputed to her in Diminution of Character, either in Point of Modesty, Prudence, or Piety; he stands hereby reprehended for such Action, or such Speech; and ought to blame himself for any Degree of Reservedness perceivable in her Behaviour, or any other misconduct which such Speech or such Action may have paved the Way to. — I think we ought to consider our Wives as subject to the same Inclinations ourselves are conscious to, and at the same Time as restrained in some Degree, by that bashfulness which is their peculiar, from intimating those Desires: And that therefore every Gentleman, whose tender Affection for his Wife bears Proportion to the Relation subsisting between them, when he sees Things in this Light, must deem himself *bound* to do whatever *Prudence* may



may direct, to make it easy for her to give the Intimation : And in particular, to discover a well pleasedness, to find that at any Time there is a *Desire* of what he has a *Power to give*.

THERE are some Indecencies, which have a Tendency to render the Ladies cautious as above, that fall under the Observation of almost every one, which therefore claim a particular mention in this Place. One is, that, of Gentlemens making what has passed in Secret between them and their Wives, the Subject of Conversation with other People. Now for a Man to make that the Subject of Conversation, whether in Jest or Earnest, that has passed in Secret between him and his Wife, is in my Opinion, as high an Affront, as great an Indignity as can be offered her ; and if she come to know it, and be a Person of any Delicacy, it must of Necessity make her very reserved both in Word and Deed, if it do not so disgust, as to make her nauseate his Approach for ever after. If any of my Readers have been so far overseen as to fall into this Indiscretion, they will now see what Sentiments Persons of more Thought and Discernment have of such a Behaviour—and that it is like to draw after it Consequences which every wise Man would avoid by all possible Means ; which one would think should be sufficient to determine them to conduct themselves in a different Manner for the Time to come. —Another Indecency but too common among the Gentlemen is, a making mention of these Inclinations in the other Sex, with a Kind of satyrical Sheer ; or speaking in Terms that insinuate the other Sex to abound more in their Inclinations towards us, than we do in



in our Inclinations toward them; a Thing which I believe in my Heart to be absolutely false, as to the Bulk of Mankind; and which if it were true, would be the Work of Nature, and could not be made a Jest of, but at their Expence who did it: But how much more will such sink in the Esteem of the more intelligent and considering Part of Mankind who are Witnesses of their Folly, while the Case is not so.—No doubt but the other Sex partakes of the natural genial Heat as well as we (and does any Man desire it should be otherwise?) But from all that I have been able to learn of human Nature, I conclude, they partake of it in a less Degree. I apprehend it to be with them, as Fire is under the Embers; as if it were not, till some Accident makes it discover itself. Such Kind of Talk therefore is altogether unbecoming a Gentleman, and I had almost said impossible to a Man of Sense. I thought my self bound to say at least thus much to prevent the further Shame of my own Sex, and Injury of the other in this Particular, as well as to prevent the Discord which such a Behaviour is like to sow, between those, who as they stand in the most intimate Relation, should be solicitous to maintain the most perfect Agreement; because their Lives must necessarily be happy and honourable, or wretched and contemptible, as this Harmony between them fades or flourishes.

I cannot conclude without adding this one Observation more, *viz.* That though all that have Life shew forth the Bounty of their Maker, in that Generation is delighting to

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every



every Individual, yet the Pleasure arising from a *Reflexion that we give Pleasure to another*, is what the Creatures below us do not appear to be capable of : And every generous Mind must know, that this is a far more refined and lasting Delight than the other. As if I have refreshed the Bowels of a needy hunger-bitten Stranger, my reflecting that I have done so, will yield me a far more refined and lasting Delight, than once appeasing my own Hunger with the most agreeable Food can possibly do. — Thus it appears that in these Things wherein we seem at first sight, to be upon a *Level* with the lower Part of the Creation, our Maker has really set us *above them*. And the Imputation of Brutality, lies on them that act below their Rank. — (a) For either of the two Mates to be no further concern'd than their individual Gratification, is to be *Brutish* : But to be concern'd about giving Pleasure to the other, is to be *rational*, is to be benevolent : Is to act up to our rank and relation. Therefore every married Person who for want of Reflexion is a Stranger to the rational Pleasure above-mentioned, loses so much of the most refined Delight we are capable of, as might arise from that Reflexion ; and in Consequence, our wise and kind Creator cannot fail to lose all the Tribute of

(a) The great Creator is introduc'd speaking thus to Adam with Approbation.

A nice and suttile Happiness I see  
Thou to thy self propos'st, in the Choice  
Of thy Associates, *Adam*, and wilt Taste  
No Pleasure, though in Pleasure, Solitary.

*Milton's Paradise Lost, Book 8. Line 399.*

Praise



Praise which ought to ascend to him, on account of his conferring so much of Happiness upon us in the present Day. And every married Person who does not on proper Occasions, testify to his Mate, (a) the Pleasure receiv'd in giving Pleasure to the other, does so far behave as an Animal of a lower Rank, who is not made capable of receiving it.—This Difference between Men and Beasts is very remarkable in their eating. How many soever you see feeding together, the Beasts are evidently concerned each Individual for himself alone—but Men have a mutual Concern for each other.—Friends at the same Table do always receive, each one a Pleasure, in perceiving the Food to be agreeable to the other : And there is nothing more common, nor any thing esteemed more civil and friendly than for the Host to say to his Guest, I am highly pleased Sir, if you like what you find at my Table. And if it happen that any one particular, through Indisposition, has less Pleasure in the Meal than the rest of the Company, he does not fail however to express the Satisfaction he receives in seeing his Friends pleas'd. Nor can I forbear to think there would be more of this Kind of friendly Civility in the conjugal Intercourse, if there were not a latent Contempt of the Entertainment as somewhat debasing, which produces a Silence, a Shyness about this, that does not obtain in respect of other

(a) A very small Matter will be sufficient to give this Intimation, and indeed, where there is an active Desire, I apprehend it easier to declare, than to conceal it.



Enjoyments.—Where there is any tollerable Degree of Concord between Men and their Wives, they each know what it is to share the Pleasure the other has, in receiving what is conducive to Health, and agreeable to the Palate; and if one be so indispos'd as to lose the Relish of what is eaten, the indisposed still retains a Sense of the Pleasure, arising from the Perception that the other Eats with Appetite and Relish.—It therefore cannot be that a little Indisposition, a *Diminution*, or even a *total Loss* of Appetite and Relish on one Side, should so far prevail, as to carry an offensive Indifference into another Entertainment, where the Communion is more intimate, and the Appetite more intense. But if contrary to all Appearance, this should sometimes have been the Case with any of my Readers, I persuade my self that by this Time they see Reason to determine, they will not suffer themselves for the future, to be driven by such a Puff of Wind, so far from their *Duty*, their *Interest*, and their *Safety*.—

But to conclude, upon the whole Sir, you see the Truth of our Text is deny'd, the kind Provision of our Maker, both for our Security and our Delight, is counteracted, our Self, our Mate, and our Maker are injur'd, whenever we are in any Degree shy or reserv'd in the conjugal Intercourse: Which opens a Prospect into a Scene of Iniquity, that I dare say has been very little look'd into. And who can tell how many such Scenes may yet remain closed to our Sight? Which single Thought I apprehend to be a sufficient Reason if we had no other, against concluding

ing



ing one's self to have attained to absolute blamelessness, however high our Attainments in the most excellent Way.—It much more becomes us, whose Knowledge and Reflexion is confin'd within so narrow a Compass, to joyn with him who said, *I know nothing by my self, yet am I not thereby justified*, (1 Cor. iv. 4.) than to *boast of Things without our Measure*. But to say no more of this, which only came in by the Way, and return to our proper Subject.—

I hope that all my Readers will be able to perceive the Deceit of those false Lights, whereby they may have been led to think contemptuously of conjugal Pleasures; or to take any Steps that deviate from the Intention and Obligation of the Marriage State. That hence forward they will receive with Gratitude, and give with Freedom the Pleasure in their Power; concluding with me, that 'tis criminally unkind not to please when we can. That 'tis brutish not to reflect with Pleasure upon our Ability to please. That 'tis a base Ingratitude toward the divine Liberality, to set light by his Benevolence: And an high Affront to the Purity of the divine Majesty, to conceive an Appointment of his to be debasing or defiling, though in ever so small a Degree. Which is no more than to say, *that Marriage is honourable in all, and the Bed undefiled*.

*I am, dear Sir,*

*Your affectionate Friend,*

*And upon this Occasion, take Leave  
to subscribe my self*

*Your very humble Servant,*

H Y M E N.



# THE APPENDIX.

**I** AM now according to promise, to consider distinctly, what a learned and ingenious Author had said, concerning the Continuation of the conjugal Intercourse after Pregnancy. Which that I may do with all imaginable Justice to him, as well as to my Reader, I shall give you

FIRST, His Proposition or Affirmation, as it stands in the beginning of the Twelfth Chapter of his Book, which treats of this Matter in particular.

THEN, so much of every other Part of the Chapter, as contains any Thing of Argument to support that Affirmation, and something more, (as you will see) that his Argument may come with all the Force it has.

AND after this, you will have some Observations, and my own Reasons in Defence of a contrary Sentiment.

HIS Proposition is in these Words, *viz.*  
 “ As the Procreation of Children is the only,  
 “ or at least the chief Reason of Matrimony;  
 “ so when the Woman has once conceived,  
 “ it is the Opinion of the learned and mo-  
 “ dest



“ deſt World, her Husband ought to know  
 “ her no more till ſhe has brought forth,  
 “ and is delivered of her Burthen.

HE ſays in the next Page—“ The Article  
 “ I have mention’d is not ſo much a Rule of  
 “ Decency, as it is a Law of Nature, the  
 “ Obligation to it is therefore back’d with  
 “ a ſuperior Authority : It is not founded in  
 “ Cuſtom and Habit ; it is not the Effect of  
 “ the Curſe, or brought in as Modeſty is as  
 “ the Fruit of the Fall. Shame and bluſhing  
 “ may be the Conſequence of Sin ; but the  
 “ Seasons, and the Laws of Generation are  
 “ the Off-ſpring of Nature ; the great Parent  
 “ of Life is the Director and Guide of Life,  
 “ and has appointed the Laws of it as a  
 “ general Head of Conſtitutions, by which  
 “ all the Creatures are directed, and gene-  
 “ rally ſpeaking, all the Creatures are wil-  
 “ lingly, becauſe naturally ſatisfied with thoſe  
 “ Conſtitutions, and freely obey them.

“ The Brutes obey the Laws of Nature,  
 “ ’tis not a Submission, not a Subjection, but  
 “ a meer Conſequence of their Life ; and  
 “ ’tis the Manner in which their natural  
 “ Powers are directed ; ’tis the Channel in  
 “ which they flow ; they know their Seasons,  
 “ and they follow as Nature leads ; chaſte  
 “ and reſerv’d when the Streams of Nature  
 “ Abate, hot and furious when the animal  
 “ Spirits return, in a Word, they come when  
 “ Nature calls and not before.

“ BUT Man ! ungovern’d Man ! neither  
 “ influenced by the Laws of God, or of  
 “ Nature, gives himſelf a looſe to his cor-  
 “ rupted Deſires, and ſubjects Nature, Rea-  
 “ ſon



“ son, and even Religion itself, to his Ap-  
 “ petite ; in short, to a corrupted and de-  
 “ praved Appetite, a furious outrageous  
 “ Gust ; his Will governs his Understand-  
 “ ing, and his Vice governs his Will ; the  
 “ brutal Part tyrannizes over the Man, and  
 “ his Reason is over-rul’d by his Sense.”—

After two or three Pages taken up with some Account of the animal Conduct in this particular, he says,

“ THE *Turks* have brought the Violation  
 “ of this Rule under the Government of their  
 “ Laws.” Then he goes on to relate the Manner of the Process which the Wife in this Case brings against her Husband, which he concludes by saying,

“ THE Woman has indeed a strong and  
 “ unanswerable Argument against the Man  
 “ in case of this Complaint, which ’tis  
 “ true we cannot plead here ; namely, that  
 “ she holds up two or three Sticks, which  
 “ are given her by the Officers, intimating  
 “ that her Husband can plead no Necessity  
 “ for his using her in that Manner, for that  
 “ he has one, two or three Wives besides  
 “ her, according to the Number of Sticks  
 “ which she exposes, or holds up, and that  
 “ therefore, &c.

In the next Page he calls the Law he is speaking of, “ Nature supported by Reason ;  
 “ or if you please, Reason supported by Na-  
 “ ture. And says, Reason thinks it just to  
 “ follow where Nature leads, and where  
 “ there is no just and rational Objection  
 “ against her Dictates, because Nature is cer-  
 “ tainly judge of her own Constitutions, and  
 “ best



“ best knows her own actings—But Custom pretends to govern Nature with a Kind of absolute Dominion, and to tyrannize over all the Laws of Reason and of Nature too”. After about two or three Pages of invective against Custom as usurping a Dominion, he says,

“ THERE is not one Word of Excuse for it (that is for violating his Rule) but this foolish Plea of its being a Custom, all other Arguments are against it; 'tis evidently a Pollution in Nature, a Scandal to its Purity, to its Virtue, to its Moderation, and to all that can be call'd Prudent and Wise.

“ PROCREATION of the Species and the Generation of Mankind is the just End of Matrimony; 'tis express'd so in the Office of Matrimony, and in the sacred Text in many Places: Now when a Woman is with Child, the End of Matrimony is answer'd; the Demand is at an End till she is light again, (as the Women call it.)

THEN after some Pages taken up in commending the *Turks* (of whom he says “ if they were not by *Mahomet's* Law allowed the Use of many Women promiscuously, it is certain they would still abstain from their Wives during the Time of their being with Child”) and condemning the contrary Practice where it obtains, he says,

“ As Christians we are oblig'd to mortify the Deeds of the Body, and to crucify the Flesh with its Affections and Lusts.—That we see the Clergy of the *Roman* Church devote themselves to a perpetual Celibacy,

G and



“ and enter into solemn Vows of Chastity,  
 “ and perform them too”.—And in the next  
 Page tells us,

“ THE Grand Seignior himself acts by this  
 “ Rule among the Ladies of the Seraglio ;  
 “ and if we may believe some who pretend  
 “ to know, lives a much more temperate  
 “ Life, and acts with a great deal more Mo-  
 “ deration among three or four Hundred  
 “ Ladies, all at his Command, than many  
 “ among us do with one Wife and no more.  
 “ And in a Word, for a Man to know his  
 “ Wife after she has conceiv'd, is a Thing  
 “ detested by that People.

A little after he observes, “ That what can  
 “ be said in Defence of a contrary Practice  
 “ amounts to so little, and that little so scan-  
 “ dalous in its Nature, and sits so ill upon  
 “ the Tongues of Men of Virtue and Mode-  
 “ ration, much less Men of Christianity and  
 “ Religion, that he blushes for them and  
 “ conceals it.

“ To say they cannot refrain, is to confess  
 “ a Frailty which Papists and Popish Votaries  
 “ despise.

THEN after inveighing for some Pages  
 against Luxury as the certain Cause of these  
 scandalous Appetites, “ commending Fasting,  
 “ Praying, Scourging and making Vows of  
 “ Continence between Men and their Wives  
 “ to break these Charms of Hell, &c.

HE proceeds thus, “ St. *Francis*, if you  
 “ will believe the Writers of his History, was  
 “ particularly persecuted with wicked and  
 “ raging Inclinations to Women ; and the  
 “ Devil, who, by the Way, knows how to  
 “ prompt



“ prompt us in that particular Article, where  
 “ Nature is weakest and most enclined to  
 “ yield, often laid Snares for him, and would  
 “ appear to him in the Shape of a beautiful  
 “ Lady, or in the Appearance of lewd and  
 “ indecent Gestures. But to resist him, and  
 “ keep down the rebelling Vice in his Blood,  
 “ he would fall upon his Body, with the  
 “ Scourge and the Discipline, Ha! Brother  
 “ Asks says he, *that was the best Title he could*  
 “ *give his Carcass*, do you want Correction?  
 “ Is your Blood so hot still? Then he would  
 “ Fast forty Hours, and all the while whip  
 “ and tear himself with a Wire Scourge, till  
 “ he made the Blood come.

“ BE the Story true or false, the Moral is  
 “ good. The unmortified pamper’d Carcass  
 “ is the real Fund of all these raging, tyra-  
 “ nizing Inclinations; — and though I do  
 “ not prescribe Discipline and Fastings, by  
 “ way of meritorious Mortifications in this  
 “ Case, as the Papists do; yet I must tell my  
 “ guilty Reader, they are absolutely necessary  
 “ in the Case to reduce the (Carcass) Body  
 “ into a due Subjection to (the Soul) Reason;  
 “ and he that cannot otherwise conquer an  
 “ outrageous Appetite, ought, and must use  
 “ the proper Methods to reduce it; the Cause  
 “ must be taken away that the Effect may  
 “ cease.

AND a little after, “ This Doctrine of Dis-  
 “ cipline and Mortification, how much soever  
 “ it may look like Popery, is notwithstand-  
 “ ing a most absolutely necessary Thing in  
 “ the Life of a Man of Sense; and though  
 “ I am not talking of it here as a religious



“ Exercise, at least not in the Manner and  
 “ on the Principle of Merit as the Papists  
 “ Practice it ; yet I must own, 'tis the most  
 “ effectual Means to answer the End in such  
 “ Cases as these.

AFTER several Pages more about Luxury,  
 as the Cause of this Disease in the Blood (as  
 he Terms it) and Mortification as the Cure  
 of it, he says,

“ But I come from the Cause to the Crime ;  
 “ and must say a Word or two more to that.

“ AMONG all the brutish Circumstances of  
 “ it, this is one, that 'tis an Action stript of  
 “ all modest Pretences, all tollerable Excuses ;  
 “ as it is a meer Act of Pollution, so there  
 “ is not one Word to be said to extenuate it ;  
 “ the Man can only say, that he does it as  
 “ an Excursion of meer Sensuality or a Gra-  
 “ tification to the Flesh. There can be  
 “ no End in it, or Reason for it, that can be  
 “ so much as named without blushing. The  
 “ Woman is with Child, that's suppos'd.  
 “ It is known, and she acknowledges it.  
 “ What then can be said on that Side ? The  
 “ End of the conjugal Act is already an-  
 “ swer'd ; wherefore does he come near her ?  
 “ 'Tis only to satisfy the Cravings of his  
 “ Vice, only to gratify his frailest Part, to  
 “ please himself, or as the Scripture says, to  
 “ fulfil the Lusts of the Flesh.

“ THIS is an End so base, so mean, so  
 “ absurd, that no Christian Man can plead  
 “ it in Excuse ; and yet at the same Time,  
 “ 'tis impossible to find any other Excuse for  
 “ it : In short it is a meer shameless Use of  
 “ a Woman to abate the Heat of his Spirits  
 “ and



“ and cool his Blood ; — ’tis adding scandal  
 “ to the Crime, covering it without a Cover ;  
 “ there’s no Excuse can be made for it, no  
 “ tolerable Name given to it (that I can find  
 “ at least) but this of matrimonial Whore-  
 “ dom, according to my Title.

“ LET us then think of reforming this  
 “ scandalous Practice ; let us look at it in a  
 “ due Perspective, in a clear open Light. If  
 “ any one Thing can with Modesty be said  
 “ in Defence of it, let us hear it ; if not, if  
 “ it is to be only confessed as a Crime, let it  
 “ be forsaken as a Crime : What every one  
 “ is ashamed to speak for, none should be  
 “ ashamed to forsake.” — Then after some  
 further Recommendations of this Continence  
 of his, speaking of the Difficulty of main-  
 taining it, he says, “ But how great soever  
 “ the Exercise is, and how difficult soever to  
 “ be put in Practice, still as it is a Virtue, it  
 “ ought to be strictly observ’d ; nor in my  
 “ Opinion, can any Man be said to live a  
 “ Life of Virtue that neglects it.” — Then  
 four or five Pages more taken up in blaming  
 Luxury, and praising Temperance as above,  
 concludes what he has to say upon the Sub-  
 ject.

You see, Sir, by these Quotations, which  
 are verbatim, here is a great Impetuosity of  
 Temper, and Violence of Expression ; and  
 indeed the whole Chapter is nothing more  
 than reiterated positive Affirmations, and  
 violent Invectives ; saving only the Examples  
 he gives of the Conduct of the Brutes, the  
 Turks, the Popish Clergy, and the Religious  
 (as they are called) of the Romish Church ;  
 our



our Obligation to mortify the Deeds of the Body, and to crucify the Flesh with its Affections and Lufts: And what is insinuated though not affirmed, in his Proposition, concerning Generation being the End of Marriage: All which have been so manag'd as to give Room for very copious and numerous Observations, very much to the Author's Disadvantage.

BUT I shall confine my self to that which is Material and directly to the Purpose, that I may not be tedious, as follows.

MAN being created Male, and Female, it is evident his Maker intended he should Generate.

AND I readily grant that the chief End of constituting the Relation between one Man, and one Woman, which we call Marriage, for the Union of the two Sexes, was Propagation.

NOR need I fear to grant (for brevity Sake, though it be not strictly true in the full Extent of the Meaning of the Words) that Propagation is the *only* End proposed by our Maker to be attained by that Union.

BUT I deny that it is the only End for which we are allowed, and directed to unite, the Male with the Female, in Accomplishment of the Marriage Contract. Now this is what our Author would insinuate by his Proposition, though it be couched in such Terms as do not expressly affirm it. As perhaps you have already observ'd. However, that the contrary to his Insinuation, and the Affirmative of my Negation is true, appears to me as clear as the Sun, from the following Considerations.

To



To *avoid Fornication*, says *St. Paul*, let every Man have his own Wife, and every Woman her own Husband, (1 *Cor.* vii. 2.)

BUT how to avoid Fornication? Why the Case is this,

GOD for the attaining his own Purpose, has woven in to our Frame an Appetite, which universally prompts to those Acts that commonly terminate in Generation. But then if Generation were to be carried on in a promiscuous Way, no Man would regard any Children as his own Peculiar; and consequently would not find himself bound to take Care of the Maintenance and Education of any in Particular; and so the World would in a Sense be filled with fatherless Children; Which Circumstance must be attended with innumerable Inconveniencies. Therefore, that Generation may be carried on in that Way which is best suited to promote the Happiness of his Creature, the great Lord of the Creation has appointed, that it shall be done between one Man and one Woman only; all promiscuous Unions he has made Criminal. And as a general Direction in this Case has order'd, that at what Time we shall find the innate Inclination to become impetuous, so that we cannot contain, we should then look out for one of the other Sex, with whom we are content to enter into an Alliance for Life; and with that Person, and that one only, freely gratify our Inclination; That we may not live in perpetual Danger of transgressing the Bounds, within which he has confined us by his Commandment, and so by Marriage is Fornication avoided.

THUS



THUS you see the Contract we call Marriage, and the Union of the Sexes according to that Contract, is appointed by our Maker to this End, namely, that the World may be peopled with successive Generations, *within an Inclosure*. But as the *effecting* this is not (after all) in our *Power*, so the *intending* this is not at all our *Province*. We have Power to come into the Inclosure, but not to people the World. Nor are we any where in holy Writ required to make it our Purpose or Intention. So that Procreation is so far from being the only Reason (to us) of Matrimony (as our Author chuses to express it) that there is no need it should be (to us) any Reason at all. We need be concerned no farther than to gratify our Inclination, and we enter into the Marriage Contract that it may be done according to God's Holy Ordinance, as the Office of Matrimony has it; that is between one Man and one Woman only.—

HERE are two distinct Ends or Designs carrying on in this Affair: One I may call the Design of the Deity, and that is *Propagation*, the other the Design of Man by his Direction, and that is *Gratification*. These Things are as plain as that two and two make four; the Man that denies them, must do it under the Power of preconceiv'd Notions in Opposition to common Sense.

GOD intends to people the World, and we by his Direction intend to still an inward Clamour, to damp an inward Fire, which would otherwise make our Lives a perpetual Torment; We do this within an Inclosure which



which he has prescrib'd, that we may not be hurried on to do it in a Way that he has prohibited.

Now as we have a divine Direction to enter into the Marriage Contract, that we may fulfil it with this View, and to this End, namely, to gratify our Appetite (of which he is the Author, and of which he will make his own Use) there cannot be the least Doubt, whether we may attend to it accordingly, through the whole Course of our Lives.—To say that the conjugal Commerce was intended for Propagation, and that therefore as soon as Pregnancy takes Place, the Commerce should cease, till after the Birth, &c. is over, you see Sir is to say nothing; because though it does appear that this was, and still is the divine Intention; yet it also appears, that we have his Direction to form to our selves another Intention, which we cannot pursue under this Restriction. Which that it may appear yet more distinctly if possible, than it does already, I shall recite the Passage I refer to, at length; it is as follows,—*I say therefore to the unmarried and Widows, it is good for them if they abide even as I: But if they cannot contain, let them marry, for it is better to marry, than to burn,* (1 Cor. vii. 8, 9.) Here it is beyond all Contradiction evident, that we are directed to enter into the Marriage State, that we may without being Transgressors gratify an Appetite that is become impetuous. And shall any one stand up and say, that when we are in that State, we must cease to answer our own Intention, because the Intention of God is answered by what has been already done?

H

No



No no, God's Intention is one Thing, and our Intention another; not contrary to it, but distinct from it, and though his Intention is answered, ours must still be attended to.

THEREFORE the Commerce must continue after Pregnancy, as occasion may require; that the natural Fire may be kept from rising to a troublesome and dangerous Height in either Sex: (I say either Sex, because the Text is addressed to the Female, as well as the Male, as appears by the Word WIDOW.) For if it be once admitted that the Commerce is to cease, as soon as the Female is known to be Pregnant, Persons then might marry, and burn both: Which is suppos'd to be an Absurdity, when it is said to be better to marry, than to burn. We have no direct Business to be concern'd about Pregnancy, any farther than in a negative Way, to do nothing to hinder, or interrupt it. We may attend to our own Intention, leaving God to fulfil his Intention as his Wisdom directs. He in this particular is taking Care of the Whole in the Course of his Providence, and we are taking Care of the Individuals obedient to his Command.

As it may be said that the Deity has one View, and we another (not opposite to it, but distinct from it) in the great Business of propagating the Species, the Case is exactly the same in the other great Business of preserving the Individual: He intends our present Life shall be maintained by Food; receiv'd, digested, and distributed: Therefore he has woven into our Frame an Appetite, which universally prompts to eating and drinking;



drinking ; Actions whereby we receive the Food to be digested, and distributed for our Support : But we are no where in holy Writ directed distinctly to *intend* the Preservation of our Life when we are about to make a Meal ; nor does any Man in his right Mind think himself a Transgressor, that he Eats and Drinks (with Gratitude to the Giver, and within the Bounds of Temperance) though he do not distinctly intend thereby to preserve his Life, but to satisfy the Cravings of his Hunger, and his Thirst : As this is evident in the ordinary Case of necessary Provision, it is much more so when what we Eat and Drink, is not immediately necessary to the Preservation of our Life, or our Health ; such as Wines, and Fruits, &c. Will any Man tell me that every Time he gathers a beautiful Apple, or a Peach, or Pear, and Eats it, he intends, or ought to intend, to preserve his Life, or to promote his Health ? No, he intends to please his Taste. And if this be done with a general Gratitude to the Giver of every good Gift, 'tis not only innocently but laudably done. And I never yet heard of one, except among the mystical Madmen, that thought himself a Transgressor in this Case. Nor do any in the other Case think themselves Transgressors, but such as have been giving themselves up so excessively to Contemplation, that they begin to think scorn to have a Body of Flesh belonging to them : And by harsh, and cruel Austerities, attempt to force it to become a spiritual Body before the Time. But God's Thoughts, you see are not as these Mens Thoughts, nor



his Ways, as their Ways. And indeed why has the great Author of all Things, stored the World with so rich a Variety of pleasing Fruits, but to shew his Bounty, in providing for the Gratification of the tasting Sense he has given us? And why should the Gratification of one Sense, be thought more Criminal than the Gratification of another? No Man ever yet thought it a Virtue to close his Eyes upon the most beautiful Prospect that was ever beheld, though neither could any ever tell why he should not mortify himself in this respect, as well as the other. Why he should not deny his *seeing* Sense, as well as his *feeling* Sense. Has he that made us provided in our Formation for our pleasing Sensation, only to give us the Pain of denying ourselves the Pleasure? How unworthy is such a Conclusion concerning him, whose Kindness as a refreshing and delighting Stream runs thro' the whole Creation? Nor could I ever yet conceive how this Opposition to the feeling Sense, come to be deemed a dutiful Mortification of the Flesh, while the other Senses are left to be pleas'd with their proper Objects, without any Restraint, saving those of Property and Temperance, which are the divine Limitations respecting them, as Marriage is the proper divine Limitation respecting this, I say I could never conceive that this had any other Spring than that mentioned in the Beginning of the foregoing Discourse, namely, an unaccountable Superstition.

HAVING thus far clear'd my Way by shewing what is the declared Will of God in the Case before us, and by Consequence that  
all



all the hard Speeches, which this Author thought he was uttering only against the Wickedness of Man, are indeed level'd directly against an Ordinance of God ; I shall need to say the less to the other Particulars, which though they make a great Noise, can do no Execution.

AFTER what he has said of the brute Creation, which I pass over as being foreign to us, the *Turks* stand foremost.—Of these he says they abstain from their Wives after Pregnancy, commends them much for so doing, and proposes them as Examples worthy our Imitation. But having already set before you a better Direction, than the Example of Men that wander out of the Way for Want of a divine Guide, I shall dismiss them, after I have given a short Account of their Case, and made one Observation upon it.

THE *Turks* being somehow or other brought to conceit, that it was an unbecoming Thing for a Man to know his Wife after Pregnancy, Mahomet their Lawgiver made it Criminal ; and as our Author says, Cognizable, and Punishable by the civil Magistrate ; but then as he was Wise enough to know this Injunction could not be complied with, where a Man had but one Wife ; that he might make his Law practicable, he permitted them to have many ; and thus at once made his Court to their Prejudice, and their Passion. But then to avoid an imaginary Evil, they have Licence to run into a Real one. This is their Case.

BUT as our Author would not propose the Whole of their Conduct to our Imitation, it  
was



was not fair at all to propose a Part of it: Though he has taken upon him to say, "That if they were not allowed the Use of many Women promiscuously, it is certain they would still abstain from their Wives, during the Time of their being with Child." Which is but as if this Author and I were on the Top of a House together, and he should persuade me that it was not reputable, or lawful to go in at the Window and down the Stairs, and that therefore we ought to go down on the Outside, which he accordingly does by the Help of a Ladder: But that as soon as he was got down, the Owner should fetch the Ladder away: It would be very unfair for him, still to urge me from his Example, not to go into the House, and down the Stairs by any Means; and with a grave Confidence assure me, he would not have gone down Stairs though there had been no Ladder on the Out-side to have come down by. Thus Ridiculous must what he has said upon this Head appear to every considering Man.

THE Popish Clergy, and the Religious (as they are called) and St. *Francis* in particular, these stand next, as so many Heroes, who manfully Combat this Body of Flesh all their Days; and shame our Pusillanimity who dare not do it one half of our Lives. But poor St. *Francis* it seems was dreadfully put to it; yet still he kept up a good Heart, and fell upon his Body with the Scourge and the Discipline; belabour'd the Beast with a forty Hours Fast, and all the While tore him with a Wire Scourge till the Blood come.—

ONE



ONE can hardly persuade ones self that a Man is serious in uttering such a Mass of Stuff as this ; but as one cannot doubt it who reads him, I must endeavour to be so, as well as he.

“ THE Clergy of the *Roman* Church he  
 “ says, devote themselves to perpetual Celi-  
 “ bacy, and enter into solemn Vows of Cha-  
 “ stity, and perform them too : At least the  
 “ Bulk of them do perform their Vows.  
 “ And that therefore ’tis a Shame for Pro-  
 “ testants to say they cannot abstain, for such  
 “ a Proportion of Time as he insists we  
 “ ought to do.”—To this I reply, If he be-  
 lieves the Vows he speaks of are perform’d,  
 he certainly is almost alone in this Belief :  
 But if the Fact were true, it is nothing to  
 the Purpose, because he has not said any  
 Thing to prove that we ought to imitate  
 them, so far as he would have us. And to  
 urge us to discipline, fastings, and scourg-  
 ings, to obtain a Purpose which he has not  
 prov’d we ought to form, shews indeed that  
 he thinks very highly of his own Sense of  
 Things, and that he expects Mankind should  
 pay a greater Deference to his Sense, than  
 any Man in calm, cool Thoughts could pos-  
 sibly do : But is not a likely Way at all to  
 carry his Point, though it may so far pre-  
 vail, as to fright some weaker well-meaning  
 People, and make their Lives very uneasy,  
 whether they do, or do not attempt to com-  
 ply. And after all, it is most certain Fact,  
 that no Abstinence and Discipline, that does  
 not destroy the Constitution, can suppress this  
 Fire ;



Fire ; and this Truth, his own favourite Story of St. *Francis* loudly proclaims.

WE will suppose St. *Francis* to have been the Man he is represented ; and then he was one, all whose Days were Days of Praying, Watching and Fasting : A Person whose whole Life, was such a Course of Abstemiousness, as is scarce consistent with a Man's pursuing any Trade or Business in the World ; and yet it is confess'd this did not do, but he was forced to have recourse to a Forty Hours fasting, and scourging with a Wire Whip all the While ; and we are not inform'd whether that, added to all the rest brought his Brother As into due Subjection. But if it did, is this an Example worthy our Imitation ? The Man who thinks so does not consider himself as a Member of Society. Must a Man reduce himself to an Incapacity of being at all useful in the State, in the City, or in the Family of which he is a Member, in order to his living as a good Christian ? This Lesson is not in my Bible. Does our Duty to God, oblige us to use our own Body, as a wise and good Man would not use his Horse ? Would not did I say ? Nay rather let me say must not, if he will have his Horse be of any Service to him ? This is to represent God in the Likeness of the Devil, an hard and cruel Master. But with Gratitude and Praise be it said, he is Wiser, and Kinder, than such a Supposition would represent him to be.

BUT why these cruel Applications, when there is a more Gentle and Kind, as well as a more effectual Remedy put into our Hands ?

Why !



Why! "Why the Deeds of the Body must be mortified. The Flesh, with its Affections, and Lusts must be crucified, *Rom. viii. 13. Gal. v. 25.*

As I would always pay the profoundest Respect, to every Part of the divine Oracles, so I readily confess these are Precepts we all stand bound to fulfil. But then 'tis the Sense they really contain, not that which a mistaken Author in his hasty Zeal shall put upon them, that claims our Subjection.

I therefore desire my Reader with all Gravity to consider,

*First*, That he cannot understand these Passages to be binding in their literal Sense, because then he must really put himself to Death, that he may fulfil them. There is no *mortifying* the Deeds of the Body, and *crucifying* the Flesh in a literal Sense upon easier Terms.

*Secondly*, We must therefore understand them in some other Sense, than the Literal.—

*And thirdly*, We must understand this *mortifying* and this *crucifying the Flesh* in such a Sense, as may consist with *nourishing* and *cherishing* it. You seem to start at this! But you may remember that *St. Paul* says, *no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, (Ephes. v. 29.)* And 'tis this very *Paul*, who says, the Deeds of the Body must be mortified, and the Flesh, with its Affections and Lusts must be crucified. All the Difficulty of making these two Passages harmonize, lies in determining what are these Deeds of the Body, and what are these Affections and Lusts; but this Difficulty

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we shall get through presently ; This same *Paul* will tell us what they are. And an Author you know is the fittest Person in all the World to tell his own Meaning. If you will be at the Trouble to look into his Epistle to the *Galations*, you'll find *the Works of the Flesh*, (*Gal. v. 19, &c.*) (and you'll go nigh to take them for the Deeds of the Body) are *Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like*. 'Tis only the first Four of this Catalogue, that we can have any concern with in the present Argument ; *Adultery, Fornication, Uncleanneſs, and Lasciviousneſs*, these we admit are Deeds of the Body that must be mortified, &c. But if upon Examination it do appear, that what our Author has been blaming, comes not within the Compass of these Four, why then it will also appear that mortifying the Deeds of the Body, and crucifying the Flesh, with its Affections and Luſts, has nothing to do with this Particular ; to this therefore I would bespeak your Attention. What *Adultery* and *Fornication* are, every one knows, and every one knows also that the Practice complain'd of by our Author cannot be either of these. What he means by *Uncleanneſs*, as something that differs from both these, you may see by consulting his first Chapter to the *Romans*, where he tells you, (*Rom. i. 24, 26, 27.*) that God gave them up to UNCLEANNESS through the Lust of their own Heart to dishonour their own Bodies between themselves — for even their Women  
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did CHANGE the natural Use into that which is against Nature : And likewise also the Men, leaving the natural Use of the Woman, burned in their Lust one toward another, Men, with Men, working that which is unseemly. In this Passage he tells us expressly what he means by Uncleanneſs, as it differs from Adultery and Fornication. Wherefore we have good Reason to conclude with ſome Degree of Confidence, that he means the ſame Thing by Uncleanneſs in the other Paſſage, where it alſo ſtands diſtinguiſh'd from theſe two. Both Sexes you ſee forſook thoſe actings that Nature directs to, (and which I am defending the Practice of) and betook themſelves to ſuch as are againſt Nature. Theſe Abominations he calls Uncleanneſs, and here alſo you ſee we ſtand perfectly clear.—By Lasciviouſneſs as diſtinct from all theſe, I conceive him to mean the ſame Thing that he calls in his Epistle to the *Corinthians* *Effeminacy* ; which I take to be Perſons diſhonouring themſelves, by themſelves ; in a criminal Diſuſe of the other Sex ; becauſe it ſtands diſtinguiſhed from Fornication, Adultery, and the Abufe of ones ſelf with Mankind. 1 Cor. vi. 9. *Be not deceived : Says he, Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themſelves with Mankind — ſhall inherit the Kingdom of God.* The Reason why I cannot in this Place, underſtand Lasciviouſneſs in the common Acceptation of the Word, as a general Inclination, to the other Sex, is, becauſe it muſt mean ſomething Criminal ; whereas this general Inclination is not Criminal, but is a Work of God ; Part of the



six Days Production, which upon a Review, were by himself pronounc'd to be all very good; was found in the first Pair while as yet they were Innocent; and therefore cannot possibly be one of the Deeds of the Body that are to be mortified, nor one of the Affections and Lusts of the Flesh, that are to be crucified, (*Rom. i. 26.*) No, those that are to be thus treated are *vile* Affections; our Author himself being Judge. Now *Vile* is an Epithet which no Man would knowingly bestow upon any Work of God. All the divine Productions in our Composition, as he has pronounced them very good, so we are to treat them accordingly; even our *Flesh* you see this very *Paul* says we ought to *nourish* and *cherish*.

If it should be objected to me that the Scriptures have called our Bodies *vile* which yet are the Work of God. The Answer is easy and plain.—The Text refer'd to, says, *Our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile Body, that it may be fashioned like unto his glorious Body, &c* (*Phil. iii. 20, 21.*) It appears at first Sight, that the human Body is only call'd *vile*, in Comparison with the now *glorified* Body of the Saviour: And perhaps too the Comparison considers it as *dead*, and putrifying within a Grave. If a dead, putrifying Carcass, nay, if such a Body as ours now is, be compared with the present glorious Body of the Saviour, *whose Feet are like unto fine Brass burning in a Furnace, his Eyes as a Flame of Fire, and his Countenance as the Sun shining*  
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*in his full Strength, (Rev. i. 14, 15, 16.) it may well be called a vile Body : Yet nevertheless considered absolutely, without the Comparison, it may even be said itself to be a glorious Body. How many Glories of the Deity shine forth in its Composition ? What extent of Knowledge ? What depth of Wisdom ? What height of Power ? How numberless are its Parts ? How surprising their Offices ? How exactly adapted each one to its proper Operation ? With what exquisite Skill was the Whole curiously wrought in the lower Parts of the Earth ? (Psalm cxxxix. 15.) How fitly joyned together, and compacted by that which every Joint supplies ? (Ephes. iv. 16.) And is this a Vile, is it not rather a glorious Body ? Indeed there is not any one of all the divine Productions vile. I had almost said 'tis Blasphemy, to speak or think contemptuously of any Thing which he has made, and pronounced very good. In particular, the general Inclination to the other Sex which our first Parents were conscious to in a State of Innocence, (a) which all Nations, and all Generations confess ; though Men of sickly, sower Tempers have been so apt to treat it with Contempt, and load it with Reproach : This Inclination I say, is never mentioned in Scripture with any Dis-reputation ; but as the Bread which sustains Man's Life, and the Wine which cheers Man's Heart are mentioned with Dis-reputation ; that is, when used in a Manner that is forbidden us. Thus*

(a) Witness the Divine Benediction, Be fruitful and multiply and replenish the Earth, Gen. i. 28.



fulness of *Bread* was *Sodom's* Sin, not because they had it, or because they used it, but because they abused it. And the only Man that is said in Scripture to have walked with God, is also in the same Breath, said to have begotten Sons and Daughters ; therefore not this general Inclination, but some base Abuse of it must be understood to be meant by the Term *Lasciviousness* in the Text above mentioned ; and it seems highly probable that one which I have pointed to, is the very Particular. And thus you see we stand clear here also.

By this Time I hope it is sufficiently evident, what are the Deeds of the Body that are to be mortified ; and that the Flesh, with its Affections and Lusts that are to be crucified, are the very self same Things.—And also, that the Practice our Author has blamed, and I am defending, has no concern at all with them.—The Terms *Mortify* and *Crucify*, we may venture to take in their proper meaning.—Such Deeds, and such Dispositions as have been reckoned up, are to be esteemed what they really are, publick Enemies, and treated accordingly ; we must give them no Quarter ; they must be Slain outright. They are heinous Offenders, base Malefactors, they must be crucified. That is, we must have no more to do with them, than we would have to do with a dead Corps, a crucified Malefactor. But all this is very consistent with our maintaining the conjugal Intercourse, even after our Wives are known to have conceived ; because, as it has been proved, this

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is a Thing Innocent, (not forbidden) and friendly, of singular Use in our present Situation: 'Tis what we are divinely directly to, for our Relief in an Immergence that our very Composition brings us into. When we have married we need not burn: Nor ought we to debilitate our whole Frame, that we may reduce this Fire to a tolerable Degree. But to conclude.

Toward the latter End of the Chapter quoted in the Beginning of this Appendix, our Author speaking of a particular Restriction, mention'd in *Leviticus*, and which has been taken Notice of in the preceeding Discourse, says, "The Law of God in the publick Institution of the Jewish Oeconomy, is certainly a just Rule for us to state a Christian Regimen or Government from: The Constitutions of that Oeconomy are a good Standard to measure Decency and the Laws of good Order by: They are certainly formed upon the most perfect Model of Justice and Equity. Perfectly suited to the Nature of Things." Now from hence it will unavoidably follow, that where that Law, that Institution, those Constitutions are silent, we are at Liberty. You'll please then to take Notice, that though the Mosaick Institution contains very particular Injunctions and Prohibitions, in Cases where it appears to be less necessary, ( See *Lev. xviii.* ) because Nature has given incomparably stronger Indications, in those Cases, than it can be pretended that it gives in this; yet in this Case it is absolutely Silent. There  
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is not the least Hint of such a Restriction as he contends for throughout the Whole of *Moses's* Writings. And thus it appears from this Author's declared Sense of the Mosaick Institution, (as well as from the express Directions which have been produced from the *New Testament*) that it is not the divine Will that we should abstain, as he has insisted that we should. And so it has happened to him, as it commonly does to those who undertake to maintain an erroneous Maxim, namely, that he has confuted himself.

*F I N I S.*





